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explanation of the universe which is at once unitary, in the sense of monistic, and rational, in the sense of spiritual. No recent work on similar lines contains so much matter which the clergy ought to ponder.

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THE CHRISTIAN INTERPRETATION OF LIFE, AND OTHER ESSAYS.
By W. T. DAVISON, M.A., D.D., Handsworth College, Birmingham. London: Charles H. Kelly, 1898. Pp. 335.
4s. 6d.

THIS volume consists of ten essays, of which six are in review of books that have already been before the public a considerable time; yet the discussions even in these reviews are of such a character as to have permanent interest and value, and many of the papers are of unusual worth. The title essay is the only one that is published now for the first time. It presents the claims of religion to the allegiance of man by exhibiting the interpretation of life which is implicit in religious teaching, the power which a religion possesses adequately to explain and interpret the history of the world as it unfolds itself before the fullest and best knowledge of succeeding generations. As man comes to an understanding of himself, and can explain and unify in his thought the genesis, history, and manifest purpose of the universe with his own relation thereto as interpreted through his religion, that religion must commend itself and succeed in perpetuating its own life in succeeding generations and successive epochs. And as it fails to do this, it passes into sure, though it may be gradual, decay. Christianity is the one religion of man that has met this test successfully. The views of life, its origin, nature, scope, and meaning, have been almost revolutionized within the century by a renaissance of thought, until the "modern" view of God and the world has seemed to many to be inconsistent with distinctively Christian teaching. But in the view of the writer no such opinion can be held. He traverses the relations between Christianity properly conceived and science, and distinguishes between science itself and the philosophy to which the reasonings of physical science have been supposed to lead, and he claims that such philosophy lies outside of the realm of science, and that with science itself Christianity does not and cannot have any quarrel. Instead, it casts light upon the problems of the physical world, and interprets them to the mind, as agnosticism, positivism,

deism, and pantheism have conspicuously failed to do. The discussion proceeds with lucidity and convincing power, and ends with the belief that already in the New Testament the final harmony toward which all things tend appears, and that it is inevitable that at last "Christ shall be king in all worlds, and that a God of flawless righteousness and eternal love shall at last be all in all," in whom the Christian interpretation of life will be perfectly justified. The second essay considers questions called forth by such books as W. R. Greg's *Enigmas of Life*, published many years ago, and W. S. Lilly's *The Great Enigma*, which appeared in 1892, but it is evident that Dr. Davison has not seen Professor James' paper, *Is Life Worth Living?* Without taking space to discuss the papers upon later books, all of which are familiar to American as well as English readers, it need only be said that the whole collection will repay perusal, and is abundantly suggestive of themes for thought and discourse, while the style in which the essays are written, graceful and vigorous, is what might have been expected from what we have already known of the writer of *The Wisdom Literature of the Old Testament* and *The Christian Conscience*.

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THE MAKING AND THE UNMAKING OF THE PREACHER. Lectures on the Lyman Beecher Foundation, Yale University, 1898. By WILLIAM JEWETT TUCKER, President of Dartmouth College. Boston and New York: Houghton, Mifflin & Co., 1898. Pp. iv + 224. \$1.50.

UNDER a not very felicitous title, Dr. Tucker has given us a book which will materially add to the reputation of the Yale lectureship on preaching. His purpose is to deal with the preacher, rather than with his sermon. This helps him to keep clear of the tendency to invade the province of the professor of homiletics, while at the same time it allows him to say a great many excellent things as to the sermon itself. Dr. Tucker's is emphatically a serious book of high ideals. His style shows traces of the influence of New England writers, especially of Emerson; and occasionally, as for instance in Lecture IV, the speaker makes such ample use of literature that one appreciates all the more highly the self-denial enforced upon him by the range of his theme and the limits of his space. While philosophical rather than practical in its treatment, *The Making and the Unmaking of the Preacher* is